

A newe worke cōcerning  
boch partes of the sacrament to be recey  
ued of the lay peple as wel vnder the kind  
off wine as vnder the kind off bread / with  
certain oher articles cōcerning the mas  
se and the auctorite off bissshops the chap  
ters wherof are cōteined in the next leafe  
made by Philip Melancton and newly  
translated out off latyn.

Romañ. 8.

If God be with us who can be against us.

C. 95. d. 16.  
6

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The some and effect off the whole booke.

That the lay peple ought to receiue the whole sacrament as wel as the prist & not only one part theroff.

Secondly that the masse is no sacrificye neither to be applyed or done for other/whether thei be a lyue or dead in the which chapter it is proued that priuate & sowe masses are manifestly contrary to the scripture and that it is idolatry to heare/or say masse.

Thirldy that the comon masse done dayly for the peple to come vnto to heare it only & see the eleuacyon/wherin the prist deuoureth the whole sacrament alone the comon peple of the parisshe not partaking with him/is also against the scripture and therfor ought to be abolished and disanulled.

Forthly that bissshops haue no auctorite more than other pristes by the word of god.wherin are contened these sentences folowing.

That the lay peple may chose bissshops and pastors.

That no bissshop hath any auctoryte to make any ordinance against the word of god/ nor to change/ alter/or disanulle any ordinance off god.



**B**ut the sacrament of the body  
and blood of christ ought to be  
ministred wholly/ that is to say  
in both kyndes.

Some men stäpe and stare sayng  
that we contend of a thyng vn necessary whan  
we requyre this sacrament to be restored vnto  
his first institucyon And thei complayne that  
all the stryfe and contencion in that matter is  
of no effect nor to no purpose. I wold such men  
schuld knowe/ that we cōtēde of no light mat-  
ter/ whā we go abowte the restitution of this  
sacrament/ for we teach and instruct therwith  
all men/ of the true vse of the sacramentes/ and  
how they may exercyse and strengthen their  
fayth by the vse of the sacramentes. Item we  
instruct them also of the horryble abuses which  
be in the masse And fynally this sentence is cō-  
teined herein/ whether it be lawfull for any man  
to alter or abolissh any rite of christes institucy-  
on. Wherfor we entreate of high & earnest mat-  
ters in this contencion: we speake of the vse of  
the sacramentis/ of the horryble abusys of the  
masse/ and of the auctorite of the church. for the  
se be the causes why our aduersarys wold not  
haue thys sacrament to be wholly ministred.  
first be cause thei extolle the pow: of popes and

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bishops And thei wold them to haue auctoryte to alter things institute and ordeyned of god, and to make new lawes/doctrynes and ordināces to worshyp god/besyde & cōtrary to those which be taught in the scripture. secondarly thei see and perceyue that the right and true doctryne of this sacramēt doth nothyng agree with the abuses of the masse And therfor thei labor with toth and nayle to kepe downe and oppresse the true doctryne of the vse of this sacrament. Wherfor I hartely desyre all vertuous and christen readers to consyder how necessary it were vnto the church of god to haue the vse and vtylyre of the sacramentys playnely and truly taught and set forth to the peple/ that thei might knowe how to exercyse and stirengthen their fayth truly by them/ and agayne what auctoryte the church hath by the word in making lawes and ordināces. And all godly hartes must be monished yea and accustomed to rule and stablisshe their fayth and workes by the word of god/ and not by mennys fansys/ that when thei wil worshyp god/ thei may haue the sure word of god to leane vnto/ as Dauid sayth/ Thy word is the lyght vnto my fere/ but let us come nerer to the matter. & yf as our lord Iesus christ sayth/ I haue hartely desyeryd



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to eate this passchall lamb with yow / declaring  
therby that he was desyeros to shewe some ro  
fē and to leaue some pledge of his loue toward  
us / and that he wold be a sacrifice for us / so ly  
fe wise let us receiue the benefyghe offered vn  
to us and the sacrament therof with most ser  
uent desire. And that we may vse this sacra  
ment reuerently / let us heare and folowe the  
voyce of christ and let us learne by what mea  
nes this sacrament may profyghe all christen  
and godly hartes. for these thyngs shal make  
us more to regard the true reuerence therof.  
The wordes of the gospel concerning the insti  
tucyon of this sacrament be knowne wel inow  
gh. Wher vnto christ addeth a comandment sa  
yng do this in my remeberāce / here he comā  
deth us to do that which he dyd. Wher vpon it  
foloweth / that all mē owghe to receiue it whol  
ly vnder both kyndes. And by this meanys it  
profyteth all consciencys / namely whan thei  
repent for their synnys by leuyng that christ is  
made the sacrifice and oblacyon for synne / and  
whan thei quycken their fayth by receyuyng  
this pledge and token / by leuyng their synnes  
to be forgeun them for christes sake / by leuyng  
them selues to be partakers off christes beny  
fyghtes / and thus comfort themselves prai  
se

bi what  
meanes  
the sacra  
mēt may  
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uers.

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syng/geuyng thanckes vnto god for this high benefyghe and reioysyng openly for it: which prayse thei ought to declare in theyr whole life and conuersacyon. For all the accyons and workes in this life/all study and diligence in the gouernance of a comon welth or of an howe sold/ought to be done for this end and purpose/to testifye that we desyre to honor god truly/ and that we knowlege and also receiue the benefightes off god geuen vnto us thorow his son thankfully. Off this exercyse off sayth in vsyng off the sacrament/the papystes speake neuer a word. And the abuses off the masse doo vterly quench and kepe down this doctrine necessary for all consciences: but we shal speake more largely off this hereafter. Wherefor let us now retorne to proue that the vse of the whole sacrament ought to be restored that is to say that it ought be vsed vnder both kyndes

### The first reason

Seing no man ought to alter a mans testamēt or last will/moch lesse ought any man to alter the testament or last will off god/as paul saith vnto the galathyans. But the supper off the lord is a proper sacrament of chrystes neweste-



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stament or last wil (as christ hym self sayth/  
this is the cup of the new testament) wher for  
it is not lawfull/ nor neuer was/ for any man  
to alter this ordinance or to abolish and take  
away any part thereof. This reason is so strong  
that nothyng off any effect can be answered  
or spoken agaynst it. For it is certen that christ  
dyd so institute this ordinance that all chri-  
sten and vertuous men/ as wel lay men as pry-  
stes/ shuld vse both partes off the sacrament:  
For the text speaketh of the cup by name/ saying  
Drynck all of this. And this word all/ is added  
that we shuld vnderstand that no membre off  
the church shuld be excluded or forbydden from  
it. And paul speaketh manifestly thes words,  
I receyued off the lord that which I haue de-  
lyuered vnto yow et ce. And he commanded the  
whole church off the chornthes to vse the who-  
le sacrament withowt any minysshing off it/  
as the whole circumstance off the text doth  
testifye. Let euery man proue him selfe/ sayth  
he/ and so let him eate off this breade and  
drinck off this cup et ce. And there is no doubt  
but that it was so vsed both in the greke/ & ro-  
mane church many yeares. And there be ma-  
ny tokens and argumentes that it is scarsely  
iij hundred years syng it was altered.

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And there is no certenty/how or by what auctoryte the true ordinance and old custome was changed. And yet not with standing all this/ (that it hath bene vsed but off late yeares/ by whose ordinance no man candel / agaynst the expresse comandment of god/ and also agaynst the vse of the church in old tyme ) yet/ I say/ it is defended with such obstinacy and cruelnesse/ as the church of god ( which it becommeth to vse all gentylnes and pity ) doth abhorre.

The testimonies of the doctors and old fathers.

S. Cyprian in the first booke of his pistels the ii chap. wher he speaketh off lay men which were martirs/ sayth thus. by what reason do we teach or exhort men to spend their blode in the confession of christ/ seing we denye them the blode off christ? Or by what meanes can we make them mete for the cup of martyrdom if we do not admit them to receyue before/ the cup of the lord/ to gether with the whole congregacion? And there be many such places in Cyprianes pistels as in the second booke and thyrd pistel where he speaketh off the cup of the lord to be sanctified and ministred vnto the peple. S. Hierom vpon the third chapter of sophony/ saith thus. The priestes ought to minister the sacra-



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ment and to distribute the blode of the lord vnto his peple et ce. In tripartita historia in the ix. boke / these wordes be spoken vnto theodosius the emperour. how canst thou receiue the holy body of the lord with bloody handes? How darest thou be so bold as to tast of the cup off the most precious blode seeing thou hast shed so much innocent blode? In the decreis de consecratione the second distinction / there is a canon of gelasius bisshop of rome / which forbiddeth that one part of the sacrament shuld be separate from another. the se be the wordes. We vnderstand that there be certen parsons which receyue only one part of the sacrament / and absteyne from the cup of the holy blode / whom we warneth that thei receyue eyther the whole sacrament or els that thei absteyne fro the whole. for there can be no separacion of this one mystery / withowt gret sacrilege. This canon calleth it sacrilege to separate the partes of the sacrament. But our aduersarys wold auoyde this testimony with a very false cauillation for thei say that it concerneth priestes only and not lay men. whych to be a very false cauillation it may be perceiued by this / because at that tyme thei vsed the whole sacrament / and where as he sayth let them absteyne from both / he spea-

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keeth off laye men / that thei shuld be kept from  
it and forbidden by the ministers. There is al-  
so a playne confirmacyon of this / in a certen  
councel called concilium tollerantum / which  
shewyth that lay men dyd than vse the whole  
sacramēt. We see also in diuerse old booke that  
were in the churchys in germany / wherin the  
maner off ministeryng the sacrament is wry-  
ton and noted / where it is playnly affirmed  
that the whole sacrament was geuen vnto the  
peple. And / I heare say / that such booke be fo-  
und also in france. And thei say that the fren-  
ch king doth still vse the old maner / and recey-  
ueth the sacrament in both kyndes. I wold  
alledge the greke authours also / but that all mē  
do knowe that their churches do minister it  
vnto the peple in both kyndes. Seing therfor  
that it is manifest / that this sacrament is so  
institute in the gospel / that both the pristes  
and the lay sorte shuld vse to gether the whole  
sacrament / for as moch as it is certen that this  
custome dyd long also remaine in the vniuer-  
sal church / it is euydent that thei which forbid  
the one part (that is to say the wyne) and de-  
fend this prohibition to be lawfful / that thei  
do wrong. There is a comon sayng in the old  
doctours that the church can neyther alter the



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substance nor the forme of any sacrament. But here it is playn that the substance is altered. Wherfor/ as I sayd before/ the holynesse off christes testament is minished by this alteracyon. Now wil I make a nother argument.

### The second reason.

Who so euer maketh any ordinace agaynst the comādmēt off god/ doth synne/ acording to the sayng off paul: Who so euer teacheth a nother gospel/ accursed be he et ce. But who so euer forbyd the one part doo agaynst the comādmēt of god (for these be the wordes off his comādmēt whan he ordeyned the sacrament/ Take it and drynck it et ce. Itē let eury man proue him selfe/ and so eate off this breade & drinck off this cup/) Ergo thei synne that forbyd it.

it is sinne  
to forbid  
the whole  
sacrament  
to be delt to  
the lay  
peple.

### The third reason.

Paul commandeth this sacrament to be ministred as he taught it/ vntyl the glorios comyng of christ: and he willet alio/ the deeth of christ to be shewyn forth: that is to say/ that prechings of christes benifigthes shuld be had/ that the remembrance theroff/ sayth/ and thanckes geuyng shuld goo to gether in the vse off this sacrament.

to be geuen to the lay peple

the pre  
aching  
off chri-  
stes beni-  
fights  
ought to  
be had  
whan so  
euer the  
sacramēt  
is rece-  
iued

These things be sore changed now. for first one part only of the sacramēt is ministred vnto the peple/ where as paul spefeth of the whole: saing as oft as ye eate of this bread and drink off this cup. here the whole sacrament is described. furthermo: it is now ministred in all places/ in a maner/ withowt any preching at all/ as it is in priuate masses. And agayn it is geue to the peple/ but ones in a yeare: And thann what can be taught in so shor: space if any thing be taught at all: And as for the doctrine of christes benifights/ off the exercise off faith/ and off the vse off the sacramentes/ our aduersaris de corrupt and destroy it diuerse waies. so: where as paul saith that thei which abuse this sacrament / be gilty off the body and blode off christ/ no dowt the authors and mainteyners off so many horrible abuses off this sacrament do greuously offend. Thei forbid the one part theroff. Thei disfigure the sacrament due vnto the peple in to an heathniss sacrifice. thei sacrifice for other mennis sinnes/ which is cōtrary to the doctrine of christes deith/ and thus thei destroy the true doctrine. Do thei think that god wil not punish these abuses? for although christ prescribeth no tyme to receyue it/ yet he did not leaue it vnto us in vayne/ but he wold



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that it shuld be oftenn vsed in the church/ off them that be of age. And whan we vse it/ we ought to kepe that forme and order which christ did appoint. Wherfor thei offend which vse not that forme & order. These reasons are sufficient for them that wil preferre the word of god before mennis imaginaciōs/ and for them which thinke that we ought not to swaue from the ordinance of god for any mannis fansy. But because many cauillaciōs are object against us/ I wil briefly answer vnto them all.

The first obieccion with the confutation theroff.

There be some which grant that the vse of the whole sacrament is institute in the gospel/ and that it was so vsed also in the primitive church/ but thei say that it may be altered because it is a fre thing to vse the whole sacrament or one part theroff. And thei say/ there is lyfe liberty in the whole and in the part/ but it is lausful to absteyne from the whole sacrament/ ergo also from a part theroff. first I answereth that though it were lausful to absteyne from the whole sacrament/ yet whan we vse it we ought to vse it whole. for the partes therof are vnseparable. for it is not lawfull to change or alter gods testament. wherfor this obieccion is to be vndstond

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of such things as haue separable partes. And further more/ I deney that it is lawful to absteyne from the whole sacrament: for all that be off age/ and members of christes congregacyon/ are comanded by christ to vse it/ althoughe he appoynteth no certē time. for the ministracyon theroff must be obserued and kept euen tyl the end off the world/ as paul saith in expresse wordes/ As oft as ye eate off this bread and drinke off this cup/ shewe or preach forth the lordes death vntyl he come. he com-mandeth also the rememberāce and preaching off christes death to be had/ whan soeuer it is ministred/ euen vntyl the glorios coming off christ. Why haue the bissyops now contemned paulys sayng in changing the vse off the sacrament/ in peruerting the doctrine off sayth and off christes benifigthes/ in neglecting all manner off preaching & incompelling the peple to receyue one part off the sacrament only/ and yet thei teach no frute theroff neyther: Paul say. h that all thei are guilty off the body and blode off the lord which abuse this sacramēt. Wherfor I say ones agayne/ that vndoubtedly the authors and maynteyners off these abuses do greuously offend.

A nother obieccyon.



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The gospel grātheth fre liberty in vsing of all lute rōt sacramentes / acording to the sayng off christ / the kingdom off god comyth not with any outward obseruacion off tyme o: place / wherfor we haue liberty to vse this sacrament as we wil.

Hear these suttyl marchantes amplify the liberty off the gospel going abowt to vex us there with / as though we were more obstinate and supersticyos in defending this matter / thā the Jewys were in defending their ceremonies. Thei say that the quyetnes off the church / is to be preferred before the outward ministracyon off any ceremony: as it is writton / I desyre mercy rather than sacrifice. And many lyke obieccyōs are made by crafty sophisters vnto all which I wil answer bresely The gospel granteth no liberty to teach any thing against the comandment off god o: to aboliss o: prohibite any part of any cōmandment of god that pertyneth to the church. But the gospel comandeth the offyce off ministracyon to be rightly vsed / which consisteth in preachyng and in minystring the sacramentes. Now iss a man / for this liberty / wold teach that baptysm might be left / he ought to be cursed. Lyke wise in this case / the prohibycyon off the one kynd is a wicked thing.

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For it taketh away a part off gods ordinance.  
But the liberty off the gospel/ deliuereth all  
that be godly from the leuitical ceremonies/  
and from all mans tradicions: But perpetual-  
ly to forbid the vse off both kyndes and to de-  
fend it with such cruelnes off punishment/ is  
not to mainteyne the liberty off the gospel/ but  
rather to oppresse it and to abolish also a part  
off gods ordinance.

A nother obieccyon.

The church for some vrgent cause may change  
any thing in the vse off the sacramentes/ as the  
apostels changed the forme of baptysm as it is  
said in the actes let euery one be baptized in  
the name off Iesus christ. And there be many  
causes which seme very probable for the which  
it is expedient to debarre the lay sort of the one  
kynd/ that the sacrament may be had in the  
gretter reuerence. And again part off it might  
hap to drop owt off the chales vp onn the erth.  
Item the wine waxeth sone sowre/ wherfor it  
cowld not be kept long. Item it is a good ex-  
ample to teach the liberty off the gospel and ma-  
ny such reasons there be. Wher for it semeth re-  
sonable/ that for these causes the church might  
alter somewhat in this matter. now to all these  
wil I answer in order.



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fyrst I denye that the church for any cause/be  
it neuer so vrgēt/may change or alter any cō-  
mandmēt off god: acording to this saing. who  
soeuer teacheth any other gospel/accursed be  
he. And as cōcerning the example of the apo-  
stles for baptizing/ I answer/ that the text  
maketh no mencyon in no place that the apo-  
stels did vse this forme/ I baptize the in the  
name off christ: not withstanding this maner  
off speaking (to be baptized in the name of chr-  
ist) is often reherseed in the scripture/ and it is  
as moch to say/ As to be made a membre off  
christ/as paul sayth vnto the romanes: ye be  
baptized in to christ Iesus. But let us grant  
that the apostels did so speak/ what maketh  
this vnto any prohibycion? Dyd the apostels  
forbyd in any place the other forme off bapti-  
zing: There is as gret difference betwene the  
apostels and the bishoppes/as was betwene the  
prophetes and other pristes. Elizeus by a spe-  
cial iniuncyon and by an excellent high mo-  
cyon off the holy gost/did annoynte newe fin-  
ge/ which thing was not lawfull for other to  
do. Euen so the apostels do excel/ the bishoppes  
both in their calling & also in the giftes wher-  
whit thei are endewed. But yet it was not  
lawfull for the apostels to forbid any ordināce

the  
church  
can not  
change  
any orde-  
nance of  
god.

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or forme taught of christ. Wherefor although  
thei might vse other wordes for some cōsyder-  
racyon/ yet this example is no patern to any  
perpetual prohibicyon of any thing which  
abrogateth or suppresseth the ordināce of god.  
Now let us come vnto the dangers that are  
obiet for dropping out of the chales & ce.  
Paul sayeth that mans tradicyons haue a cer-  
te shewe off wisdom. And yet there is no tra-  
dicyon so beggarly but may be paynted with  
excellent clothes and colors/ of coning craftes  
men. This is the highest reuerence that can be  
geuen vnto the sacrament/ in no wise to swar-  
ue from the word of god and to teache the ch-  
urch to knowe the wil of god by no other thi-  
ng/ than bi the word of god. This is the pecu-  
liar wisdom of the church/ And this reuerēce  
doth god allowe. But to be careful lesse any  
drop shuld fall out of the chales/ is but a chil-  
dissynes and thing not moche pertyning to the  
prinypal matter. for that only is the sacrament/  
whiche is ministred vnto man in the congrega-  
cyon. And as for that which the mowes doth ea-  
te or that which droppeth vp on the erth/ is no  
part of any sacrament/ though it be consecrate  
a thousand tymes. for sacramentes are than sa-  
cramentes/ when thei be ministred and dyrect

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part of  
the sacra-  
ment.



## of the rohole sacrament

unto that end and vse / wher unto thei were institute and ordeined. If thei feare lesse the wyne shuld wax sowre / why feare thei not likewise lesse the bread shuld wax mowld: wherfor it were better to consecrate them only immediately before thei shuld vse them. But these imagyned dangers & perels / can not excuse the prohibicyon therof. And where as thei alledg for them / that there is not wine in al places / that maketh no thing against us / for why do thei than forbid it in those places wher wyne may be had: And christ speaketh not namely of wine but of the cup. And therfor there be certē people in the lād of Ruse which (as it is sayd) do consecrate a certen liquor made of wyne and heny.

### Another obieccyon.

Our aduersaris seke examples of lyberty vsed & use in this sacramēt. In: luke <sup>xi</sup> there is mencion made of breaking of bread. lykewise in the actes of the apostels it is sayd thus: Breaking bread in all places from howse to howse These places seme to speake off the lordes supper / which seing thei make mencyon of bread only it is sufficiēt / say thei / to vse the one part of the sacramēt only. To thes wil I answer b:refely. I say that the sacramēt was not first institute

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in those places. Neyther is it certen whether those places speak of the sacrament or no for by breaking off bread/ after the customable speaking off the ieuys/ is vnderstand generally a feast/ as it is writon in esay: break thy bread vnto the hungry/ that is to say gyue hym part of thy bread. But I wil not reprove the comon perswasyon off the old writers/ which suppose that christ did there minister the sacrament off his body and blode vnto those. ii. which walked with him. And it is credible inough/ that the apostels did preach euery where in their fryndes howses/ and at their feastes that thei did distribute the sacramēt vnto the godly hearers. Let us grant therfor that the text speaketh off the lordes supper. There is a figure called synecdoche/ which is comonly vsed in the scripture: by the which figure/ the whole thing is vnderstond and signified/ whan one part only is named. And thus in this place by the breaking off bread is vnderstond the whole supper. Wherfor it cōpresendeth the drink also. This is a playne and a tru answer. And let our aduersaris strue as much as they wil, thei shal neuer by these testimonies excuse their prohibicyon of the wine. for yt foloweth not/ that because yn these



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places the bread only is mencyned/therfor it  
is lawfull for the church to forbid the other pa-  
rt of the sacrament/ contrary to the expresse  
commandment which is red in the institucion  
therof. It were no hard thing to iudge wheth-  
er this be a good reason or no. Thei alledge also  
other examples out of storys/ where it is me-  
cyned that the sacrament was borne abowt  
in baskettes. And this do thei vnderstand off  
the bread only. But. Eusebius and. s. Hierom  
also/ do affirme that both partes were vsed to  
be borne vnto the sick. For Eusebius sayth thus  
in the vi booke. he gaue (sayth he) a litle off the  
sacramēt vnto a child that came vnto him wh-  
ich he had to be powred in to a cup and to be  
geuen to the old man his master. Here now/  
is made mencyon off one part only and yet he-  
re is vnderstand the whole sacrament. And. s.  
Hierom speaketh yet more plainly vnto Exu-  
perius/ in these wordes/ What can be rycher  
than he which beareth the lordes body in a  
basket and his blode in a glasse & ce? Thus  
are al like places to be vnderstand where as  
mencion is made of bearing abowt the sacra-  
ment/ except the one part be fo:bidden by ex-  
presse wordes. The storyis do shew playnly  
inowgh// that the comon peple did vse the sa-

to be gotten to the lay peple

erament in both kyndes in all places. Wherfor  
al doubtful examples must be vnderstoned after  
the comon vse of the tyme. And if there were  
any examples contrary yet thei excuse not the  
prohibycyon of the wyne to be lawfull.

A nother obieccyon.

In the bread is the liuely body of christ geuyn  
ergo the blode is conteyned and geuen there  
also. Which thing seing it is true / it is suffici-  
ent to receyue the one part / for seing vnder bo-  
dy in the forme of bread is conteyned the blo-  
de and vnder the blode in the forme of wyne  
is conteyned the body / no man ought to make  
any controuersy or contencion. Lyke as whan  
the apostles did baptize in the name of christ /  
thei wold not withstanding vnder the name of  
the son admonish the ierows of the father al-  
so. And vnder the name of messias thei did sig-  
nifye that he wold gyue them the holy gost al-  
so. Wherfor now shuld we contend off the na-  
mes / seing one declareth a nother manifestly  
inowgh. lyke wise in this sacramēt / why shuld  
we contend so moch abowt the cup / seing both  
the body and blode be geuyn and ministred vn-  
der the bread:

This obieccyon is taken owr off mans na-



## of the whole sacramente

tural reason bycause nobody can be with owe blode. I sayd before/ that mans tradicyons haue an outward shewe and appearance off wisdom. Thei haue sought wayes these many yeares to excuse their newe and late inuented opinyon/ wherfo: it is no meruel thowgh thei haue imagyned many fattel inuencyons. Wherfor I wil answer to this obieccyon in fewe wordes. I say/ that the commandment off god owgh not to be broken o: blemished for any such fantastical imaginacyon of mayn for god wil haue his ordinauce obseruyd and kept. God could gyue the holygost withowt any water in baptyme/ but yet he wil haue the outward signe to be ministred. God wil be knowne by his word and sacramentes institute by him: he wold not that we shuld institute any newe sacrametes o: signes/ as the herthen/ papistes and monkes haue set vp newe signes/ thei dyd rune vnto certen grauen imagys where vnto thei bownd god by their false perswasyon. The prophetes/ churst him selfe and the apostles/ do reprove this abhominable wickednes/ very often. And thei wil haue us to knowe and receyue god by his word and by such sygnes and sacramentes as he hath geuen and delyuered vs.

to be geuen to the lay peple

Wherfor god hath institute an ordre in his church which he wil haue kept/and he wil not suffre it to be alteryd or changed for any mans plesure wherfor in this place/this is my answer: god wold that his body and blode shuld be signified and represented vnto us by .ii. diuers elementes that the remembrance of his blode shed for us might not be forgotten: Wherfor we ought to kepe the forme institute off christ and to know that he is present wher his ordinance is kept: and worketh effectuosly thorow it/whan it is vsed as he hath ordeyned it. for other wise/they be not his sacramentes neyther is he present at the ministracyon of the same. And this late prohibicyon of the cup was not inuented for naught. for lyke as the bisschops haue forbidden the lordes cup to be ministred vnto the peple: so haue they obscured and wiped cleane away the true doctrine of christes blode/which washeth away the synnes off all men. It hath also obscured the doctrine off the remissyon off synnes and of sayth/Which ought to be the effectes of the ministring off the lordes cup. Now as they haue quēched these effectes and vtilyteys/euen so haue they altered the forme of the sacrament.

A nother obieccyon.



## of the whole sacrament

It is expedyent to haue some difference betwene priestes & lay men, And the withholding of the one kynd from the layte/ setteth a manifest difference: Wherfor it seemeth that the church did with drawe the one kynd from the people for a resonable cause.

Oh impudent shamelesnes: I know diuerse writars which alledge this cause obstinately. in defending this prohibycyon. And to extoll the dignyte of priestes/ thei say that thei only must vse the whole sacramēt and that one part therof is inowgh for the layte. But this rash foliſſh perswasyon ought to be reprovēd and confuted sharply. There is a nother difference than this/ betwene the ministers and the lay sort: Which can not be perfectly declared in this place. It is the priestes offyce to minister the sacramēt: but in vsing therof, there ought to be no difference/ for both the priest and the lay man ought to vse the whole sacrament together/ and to confort them selues together/ to exercyse their sayth together/ and to gyue god thākes together in receyving this pledge and token off the lord together. let the errors off offryng and applying it for oether be utterly banished. But the spauelings to confirme the wicked abuses off offryng and applying it for

the difference betwene the priest & the lay man.

to be geuen to the lay peple

other/thei labor to defend that there ough to be a differēce betwene pristes and laymen in the outward vse off the sacrament that the worke off the prist receyuing it alone in his masse shuld be a thing of more estimacyon than whan the lay men do brotherly receyue it together Seing that the true vnderstanding off the sacrament is violently oppressed by this false persuasion/we must nedes crye out against it. For sins that tyme that the papistical sacrificers began first to put a differēce betwene their worke and the receyuyng of the laymen/there hath folowed an horrible Idolatry of priuate masses. Which must nedes betalen out of the church.

A nother obieccyon.

In the first of the corinth. the xi chap. it is sayd: Who so euer eateth this bread or drinketh of this cup unworthlyly & c. Here paul did vse this separatiue syllabe/ Or/ and in such sentences it is suffycient to receyue and obserue the one part of the sentence. Wherfor paul granteth by speking thus/ that it is suffycient to vse the one part only & c. Wh the loue off the truth is the most noble vertu that can be/



## of the whole sacrament

which loue ought to excelle most specially in  
them which haue auctorite to iudge spritual  
controuersys/that the truth knowne we may  
haue some end off this sophistical babling. But  
let us answer sincerely. Paul where he com-  
mandeth us to vse the sacrament/in the very  
wordes off the commandment he reherseth  
thryse the copulative syllable/ And/ As oft as  
ye eat off this bread/ And/ drinke of this cup.  
Let euery man proue him self/ And/ so eat off  
this bread/ And/ drinke off the cup These be  
the wordes off the institucyon and off the com-  
mandment that we shuld vse both kyndes. I  
praise their diligence in weying off the words  
but I wold haue them to vse syncerite and  
truth in geuyng iudgimēt or determining any  
thing. Let them mark with dilygence in wh-  
at place paul vseth the particle/ And/ and in  
what place he vseth/ Or: where as he commā-  
deth to vse the whole sacrament/there he vse-  
th/ And/ Wherfor it is manifest that he confir-  
meth the vse off both parties of the sacramēt.  
And after ward speaking off the punysshment  
off them that receyue it vnworthily/ he vse-  
th ones this word/ Or: to make his threatening  
to seme more greuous and sharpe vnto them.

to be geuen to the lay peple

And that the hearers or readers might know that thei ought to shewe and gyue life reuerence vnto both partes. Truth it is that both thei which come vnto the sacrament withowt any amendment of life/ and likewise those p[ri]ests which receyue it in their masses for Increase/ thei do greuously dishonor the sacrament. And yet thei do more greuously dishonor it which bring not true repentance and perfight fayth with them. Whan thei come to receyue it. And thei also which teach not the doctrine of the vse therof. And finally this is also an high blasphemy and dishonor vnto the sacrament to forbyd and to rob the peple off one part therof. Which blasphemy / seing it pertaineth peculiarly vnto the cup/ this sillable/ Or/ may wel be veryfied & applyed vnto it: For as moch as the one part is forbidden and the other granted. Wherfor it is euident that this argument is against them selues/ and this saing off paul reproveth them and confirmeth our sentence. Let them be moued and warned by this sore and most sharp threatening/ vnto repentance and let them knowlege and grant/ as the truth is/ that thei them selues be guilty of the body and blode off christ. And so let the cease at length to defile and pols



## of the whole sacrament

lute the sacrament with these abuses/ which  
thei haue defended thus long with such cruel-  
nes and tyranny. The copulatyue syllable/  
And/ commandeth us to vse both partes. And  
afterward the disiunctiue syllable/ Or/ doth  
make the threatning more sore and sharp/ shew-  
ing more ways than one/ how men may of-  
fend in this behalfe. For which part so euer of  
the sacrament thou dost dishono:/ thou dost  
greuously offend god. And there be (as I haue  
sayd before) diuerse and horrible abuses off  
this sacrament among our aduersarys. Now  
all their obyeccyons confuted/ it is euident  
inowgh/ that it is a wicked thing to forbid the  
one kynd/ and that the vse of the whole sacra-  
ment ought to be restored agayne according  
to the comandment of ch:ist/ and according  
to the comon custome vsed in the whole pri-  
maryue church many yeares. Let our aduer-  
sarys imagyne/ inuent/ and inuent agayne/  
what reasons thei wil/ thei shal neuer be able  
to defend their prohibycyon to be lawfull. If  
any man bringeth this cause and reason only  
thus I command/ thus I wil haue it/ he ta-  
keth vpon hym a tyrannical power in the chu-  
rch of god: Wherin al consciences haue a ru-  
le which teacheth/ that god must be more

to be geuen to the lay peple

obeyd than al men. It is lawfull for no prince/  
pope/nor bisshop/ to determyne any thing cō-  
cerning the religyon and honoring off god/  
after their own brayne and reason contrary to  
the commandment off god. And yet not with-  
standing/ the hartes and myndes off princes  
and rulers are prone vnto this vyce/as the ex-  
amples off diuers great princes both in our  
tyme and before us/do manifestly declare.  
And some off them are moued thorow super-  
sticion and false holynes so to do/ And some  
agayne vnder the hope off a comon quietnes  
and peace: As Jeroboam to withdrawe the  
hartes off the peple from the kingdom of iu-  
da/ did institute newe fasshons of honoring  
god in Samaria cleane cōtrary to gods com-  
mandment. So likewise haue the bissops in-  
stituted newe fyndes off honoring god profi-  
table to their purse/ and thei haue inuented  
diuers ceremonys good for nothing sane only  
to encrease the pomp off priestes/ and to be-  
wiche the hartes and myndes off the peple wi-  
th some color and shewe off holynes. And  
thus the church is spotty and blemished with  
diuers errors. And many haue perished and  
many haue their consciencys miserably wo-



## of the whole sacrament

wounded. Wherfor let not godly rulers take vp on them any pow: or auctoryte to make any lawes after their own brayne and iudgement which shalbe contrary to the commandment off god: but let them obey god / promote gods glory / and let them haue an eye and respect vnto christen and godly consciencys. This is the princypal offyce befolonging vnto all rulers and heades off the church off god. And what prince so euer doth contemne these things and make wicked and vniust lawes / to be obserued in the church off god / the voyce off god doth threatē hym / saing / woo be vnto yow / that is to say / euerlasting damnacyon hangeth ouer your heades which make vniust lawes. Christ did so highly esteeme our sowles / that he redeemed them with his own death. How sore than is the cruelnes and obstynacy off princes to be reprobued which wound and destroy the sowles off their subiectes with wicked lawes: Who wold not crye out off such tyranny: Who wil not lament this most greuous seruytute and bondage off the church: Wherfor we must call vp on god and pray vnto hym that he wil haue pyty off his miserable church so dyuersly tossed / and that he wil correct these abuses and errors.

to be geuen to the lay peple

And that the abuse of this sacrament may be taken away / there must be taken a reformation first in these things folowynge that the true doctryne off repentance / of the remission off synnes / of the exercyses of fayth in the vse of the sacraments / be restored. And the masse must be abolisshed and brought vnto the first institution. This do I monissh of a faithful godly hart and mind. And I doubt not but that I haue entreated a godly matter necessary vnto the church off god. And I beseech god that he wil wretsaue to bowe and moue the hartes of all princis vnto the setting forth of the glory off our lord Ihesus christ and vnto the soverele helth of his church and congregacyon.

Laude and prayse be vnto god.

Against the priuate  
mage done for other. ij. chap

the masse  
is meri  
terh no  
remission  
of synnes

That the masse or vse of the sacrament is no sacrifice nor no such worke as being done off a priest and appleyd for any other / doth meryte forgeuenes of synnes neyther for him that doth / nor yet for them that it is done for: Whether thei be quicke or deade.

The first reason.



## to the masse

There is no sacrifice nor neuer was/ which  
cowld merite forgyuenes off sinnes and my-  
ght be applyed for other/ saue the only one sa-  
crifice of christ ones done vp on the crosse. Er-  
go the masse or the worke of the prist is no sa-  
crifice to obteyne any remissyon of syn eyther  
for him self or for any other.

This doth the .x. chapter of the pistle vnto the  
hebrues euidently proue. which speketh thus  
of the sacrifice of christ. he hath made perfight  
for euer with one sacrifice al the that are san-  
ctified. Item he appered oncs in the end of the  
world for the destruccyon of synne thorow his  
own sacrifice & c. Itē by this wil be we san-  
ctified / by the sacrifice and oblacyon of Jhe-  
sus christes body ones offred for us. And the *¶ say.*  
prophete esay speketh thus of the sacrifice off *liij.*  
christ: Whan he hath geuen vp his soule for a  
sacrifice for sinne/ than shal he see a long endu-  
ring seede & ce. fynally the whole scripture  
teacheth this that the death of christ alone is  
the onely one sacrifice or oblacyon for sinne.  
For euen in the old testament although there  
were certen sacrifices which were called sa-  
crifices for sinne/ yet thei were no such workes  
as did merite remissyon of sinnes before god/  
neyther for those which did offre them nor yet

## to the masse

for any other: But thei were ceremonies institute for this purpos/ that the true sacrifice of christ which should come to be a sacrifice for the sinnes of the whole world myght be signified by them. And for this significacyons sake/ they had this name geue them to be called sacrifices obteynning mercy/ or sacrifices for sinne. not that those workes dyd merite any fauor before god/ but because thei were figures and tokens wherby the godly sort were put in remembrance of the true sacrifice which should take a way both syn and death/ namely of christ which was the promised seede et ce. And that the leuitycal sacrifices could not merite remission of synnes/ the pistle vnto the hebrues doth playnly testifie/ where as it sayth/ It is impossible/ synne to be taken a way by the blode of bullockes and gores et ce. Wherfor the godly did vse those ceremonies thus: not that thei thought to obteyne remission of their sinnes before god for doing those workes/ but thei used them as signes and tokens wherby god did testifie vnto them that he wold geue them the seede that was promised vnto them/ which should be a sacrifice for all sinne: And that he wold receiue as many as beleued/ vnto the promes made of christ/ and that he wold forgype all their sinnes for that sacrifice or oblaciōs sa



## to the masse

fe. And thei vsing those ceremonys/did opely  
testifie that thei did byleue to obteyne forgeue-  
nes of thei sinnes for the sedes sake which was  
promysed vnto the. And thei vsed those ceremo-  
nis/as we vse the sacramētes. Although there  
was also a nother vse of the leuitycal sacrificy-  
ces/that if any person were found guilty in cer-  
tē offences or defawtes cōtrary to moyses la-  
wes/thei by vsyng those sacrificyes/were pro-  
nounced to be assoyled & thei were receyued  
again in to the cōpany of the peple & were no  
lōger excluded. This was a certē outward as-  
soylemēt after the appointmēt of the lawe. and  
bycause of this assoylmēt/thei were named sa-  
crificyes for sinne/but thei did not obteyne the  
true assoylmēt or forgeuenes before god/saue  
only thorow the fayth in christes sacrifice that  
was to come/wherof those outward ceremo-  
nys did put the faythful in remēbrāce. Now by  
this it may easily be perceiued/that the opiniō  
of the sacrifice & of the applicacyō of the wor-  
ke of the prist/which affirmeth this worke to me-  
ryte remissyō of synes both to the prist him sel-  
fe & to other also/is cleane cōtrary to the doc-  
trine off the gospel cēcerning the sacrifice off  
christ: for it is manifest that if the death off  
christ be the only oblacyon and pryce for

## to the masse

the which al synnes be forgiven/ than the work  
of the prist can merite no remysyon of synne.  
What can be spoken more playnly or more tru-  
ly? And it is an abhominable blasphemy to at-  
tribute vnto the work of the prist/ that which is  
christes work alon: and to imagyne that any  
other sacrifice is nedeful in the church off god  
than his sacrifice. As thowgh christes sacri-  
fyce which is ones done/ were not sufficient to  
take away al sinne and to obteyne forgivenes  
of them/ but that our fayth ought to leane vn-  
to the work of the prist or to be strenghtned by it

### The second reason.

In the newe testamēt there is no honor nor no  
sacrament off valew for the self workes sake.  
wherfor the masse can neyter merite remys-  
on of sinne to him that doth it/ nor yet can it be  
applied for other. For the newe testament re-  
quireth that we shuld honor god with our spi-  
ryt/ that is to say/ it requireth the true mocyon  
or inflammiacyon of the hart/ tru fayth/ earnest  
calling vp on god as christ sayth: These that  
wil worship the father rightly must worship  
him in spiryte & truth: for the father requireth  
such worshippers to worship hym: for god is a  
spiryte & thei that wil worship him must wor-  
ship him in spiryte & truth. And the apostles

Johan  
iii.



## to the masse

Peter & Paul cōmand that such sprytual hon-  
nor shuld be geuen vnto god: that is to say not  
any owtward cloke and face only/ but true af-  
feccyons of the hart/ true fayth/ tru feare true  
calling vp on god & such other. And there is  
no sacramēt nor ceremony that can please god,  
with out this true light and with out the ly-  
uely mocyons of the hart: which lyuely mocy-  
ons be these/ True fayth/ calling vp on god/  
eruest repentance/ the feare of god & such ly-  
fe. For the which cause in the prophetes such  
workes are refused/ as be done to please god  
fo: the workes sake: as in Hieremy the vii whā  
I brought your fathers out of the land off  
Egypt/ I spake not vnto them of any sacrifices  
or oblacions/ but I gaue them this command-  
ment only/ saing/ heare my voyce and I wil  
be your god & ce. Lyfe sentences be there in  
other places and specyally in the psalmes as in  
the psal. xxxix. Thow woldest haue no sacrify-  
ce nor oblacyon. And in the psal. xlix: I wil not  
reproue the for any sacrifyce. And agayne/  
shal I eate the flessh of bullockes et ce. Item  
cal vp on me in the day of thy trouble and I  
wil delyuer the/ and thow shalt honor me.  
These places do manifestly cōdemne that wic-  
ked opiuyon of trusting in the owtward work

## to the masse

off the masse. Although in the old testamēt/by  
cause off gods cōmandment/it was necessary  
such rites and ceremonies to be obserued/for  
as moch as thei were institute in moises comā  
welch as lawes off nurto: wherby god wold  
haue his peple to be kept in awe and to be or-  
dred/yet those self being cōmāded by god vn-  
to the peple/were no true workes off honor ac-  
ceptable vnto god/sauyng only in those perso-  
ns which had the true knowlege off god & per-  
ficht fayth. Neyther did those workes iustifye  
them nor merite any remissyō off their synnes  
Noch lessc cā the ceremonies or outward vse  
off the sacramentes off the newe testament be  
any workes off honor vnto god acceptable for  
the very outward workes sake. Wherfor this  
reason off the honor which the newe testament  
requireth/doth clerely shewe that the masse cā  
be no such work as to be any honor off value be-  
fore god for the very outward workes sake.  
And this is a wicked & a very heathenish opy-  
nion to Imagyne that the masse is off any val-  
ue at all for other men/and this opinyō owght  
clerely to be banished out of the church of god

The third reason.

The opynyō off the sacrifice off the masse  
and off applying it for other doth euidently



## to the masse

repugne with the doctryne off the iustifycacy  
on off sayth: Which teacheth that we obteyne  
forgyuenes off our synnes by no other thing  
saue by such a sayth as certifyeth our conscy-  
ences that god doth forgeue us frely for chri-  
stes sake/and so: no worke off our own nor yet  
off any other. Such a sayth only doth ouerco-  
me the terrors and feare off sinne and death.  
Thus it must nedes be an vngodly opinyon to  
thynke that any remissyon off sinne is geuen fo:  
any worke off the prist. And this is certen that  
euery man must nedes receyue remissyon off  
his synnes and be delyuered from the danger  
off sinne and death/thorow his own sayth on-  
ly as Abacuk testifyeth/ The iust man shal ly-  
ue by his own sayth. Wherfor the worke off the  
prist can nothing profight a nother man to the  
remissyon off his synnes/ but euery man must  
take hold off the benefight off christ and recei-  
ue it by his own sayth. This reason doth  
euydently confute the massing off pristes for  
other men and it declareth playnly that e-  
uery mans sayth ought to leane vp on the  
only one sacrifice off christ in the which  
he did offre him selff vnto the father/ ma-  
de hym a sacrifice for us and prayed for us

## to the masse

as he himself sayth/ I pray/ not only for them, but for al those which shal beleue thorow their wordes and preaching. This is the voyce off churist applying his sacrifice for us.

The iiii. reason.

It is contrary to the word of god that a priest shuld say masse for any other man

The applying or doyng off the masse for other is contrary to the institucion of churist. for churist did institute this sacrament not to be done for other which wold not vse it them selues. But he dyd institute it for every man to vse it: namely that every mā eating and drinking thereof shuld quicken vp their fayth and comfort them selues by the remembrance off churistes benifigthes/ lyke as the wordes of the institucion do testifie. Take/ eate/ and dryne. Ergo this sacrament doth profight none but such as vse it them selues. for if one man eate or drink it alone/ his eating or drinking thereof can not serue for any other. And it is playnly against the nature of the sacramentes that they shuld be applied for other/ which do not vse the them selues. Lyke as the vse of baptye is off no valur whan it is vsed off one man for a nother/ neyther can it be applyed for any other man which is not baptised him self. Item no mā can receyue absolucion for a nother. And it is truly a wicked vngodlynnes and an unpudēt shal-



## to the masse

meles boldnesse to peruert the institucyon off  
christ and to imagyne that the work of the prist  
in his masse doth profyght other not receiuing  
the sacrament them selues.

The. vreason.

In this opynyon there is manyfest and moch  
Idolarry. Wherfor this masse is such an abho-  
mynacyon as al godly men ough to desye and  
abhorre/ which thing I wil proue thus: first  
it is Idolarry to setup or institute any hono-  
ring of god which is not in the word of god  
and specyally such one as shuld be taken for a  
hono: acceptable for the self workes sake. this  
thing doth this sayng confirme/ They honor  
me in vayne with the cōmandmentes and tra-  
dycyōs of men. And the prophetes do cal tho-  
se sacrificyes/ Idolarry/ which were not cōtey-  
ned in the word of god nor cōmanded by him/  
as werethe sacrificyes done in the high places  
and in the groues/ and the honoring of the cal-  
ues in Bethaue/ Item the honoring off the  
brasen serpent et cc. Now this sacrifice and  
applying of the masse for other is such an ho-  
nor as hath no cōmandment off god nor yet  
agreeth with the institucyon of christ/ but the  
sacrament is referred to a nother vse than it  
was ordeyned for/ the word and cōmandment

it is Ido-  
larry ei-  
ther to  
say or to  
heare  
masse

to the masse

of god neglect/ Ergo this masse is a manifest

Idolatri

ergo the  
elevation of  
the sacrament is  
Idolatri

Secōdarly/ The sacramentes not being vsed vnto that end wherunto christ did ordeyne thē to be vsed/ be no sacramētes. for whan thei be vsed to other purposes than thei were ordeyned thei haue no word off christ/ for christes word pertaineth only to that vse wherunto he did institute them: moch lesse haue thei the word of christ which be cōtrary to his institucyō. Lyke as the circūcisyon of the Jewes or of the turkes which thei do vse/ is no sacramēt. And like as the water of baptyme shuld be no sacrament/ if it were referred to other vses than the word and institutyon therof requirith (as if it were borne abowt to be gased vp on/ or to sprynkel men with and to be cast vp on them/ or to wassh and baptise belles with/ as the biss hops vse to do/ whan it is thus vsed/ because the institucyon therof is not kept/ it is now no baptyme but a very mocking and blasphemie of the sacrament. Lyke wise the masse whā it is made a sacrificy & done for other/ the institucyon off christ is not kept: Which commandeth the body and blode off the lord not to be offred for other but to be eaten and dron-



## to the masse

ken. But in the masse it is referred to a nother  
vse than is conteyned in the word off god/ Er-  
go in this masse there is no sacrament/ for it is  
euydent that there is abhomynable Idolatry  
committed in the masse. For as moch as in the  
steade of the sacrament where the body & blo-  
de of the lord shuld be ministred & dyuided to  
other/ the masse of the prist is set forth and o-  
penly done as a worke which may meryte re-  
missyon of synnes & profight the dead also to  
redeme the paynes of purgatory. These be fan-  
tastical lyes impudently imagyned of Idola-  
tres & wicked pristes and monkes/ which do  
pollute and defyle the holy sacrament/ causyng  
manifest idolatry to be committed therewith  
and yet thei color their idolatry vnder the na-  
me of the sacrament and so thei maynteyne th-  
eir false Idolysshe work for lucre safe. It is  
an horryble thing euen to remember these ab-  
homynacyōs & blasphemys. Wherefor al gods  
ly parsons ought to detest and abhorre this  
blasphemous peruerting of the sacrament with  
their whole hartes. And there is no dowt but  
that god is greuosity displeased with the wor-  
ld and ponissheth it for these so horryble and  
blasphemous abuses.

## to the masse

Thus haue I bresely shewed that the offering and applying of the masse for other is manifestly contrary to the whole doctryne off the gospel of christ and of his sacrifice/ contrary to the true worshipping of god/ cōtrary to the true doctryne of sayth/ Item contrary to the word/ cōmandment and institucyon of christ: fynally there is no dowt but that wicked Idolatry is cōmitted there in for as moch as the sacramentes vsed other wise than is appoynted in the word of god and to any other end than thei were first instytuted for/ be no sacramentes but vayne/ vn profitable and Idolatryish sightes. Scing than it is euydent that ther is manifest wickednes in such masses all maner of masses of pristes one with a nother ought to be taken a way/ abolissed and destroyd. The canon(as they cal it) wherein the prist mumbleth by him self many wicked blasphemous prayers vnto sayntes( which is also Idolatry) wherin also sacrifice and applying of it for other is mencyoned in manifest wordes/ must be cast al to gether vnto the doggs. And the true right vse of the sacrament/ must be called & restored agayne acording as it was instituted: namely that it may be a comon supper wher in the body and blode off the lord



## to the masse

may be distributed to all the godly and faithful And thei eating and drincking theroff may be admonissed to beleue faithfully that a pledge and token is geuen vnto them which testifieth that thei be the membres off christ/ that the benefightes of christ do truly pertaine vnto them/ and that thei be sprinkled and washed with the blode of christ. And finally that foolish imagynacyon must be banished which maketh a difference betwene the work off the priest and of the lay man/ as though the work off the priest were a singular kynd of worship necessary in the church of god and such a worke as ought to be done for other. For christ setteth no such difference but he wold that it shuld be a comon supper wherin euery one for the exercising of his faith shuld vse & receyue the sacrament for as moch as he sayth/ Take it/ Eate it/ and Drink it &c. And if ther be any difference at all/ it is only because of the offyce of the priest which as a mynister shuld gyue vnto other and the resydewe only to receyue it of his hand. But the very sacrament and the vse therof is comon to the whole congregacyon/ so institute and delyuered of christ. And the priest is a minister and seruant vnto the congregacyon/ not to offer and to eate is

## to the masse

for other/but to minister and gyue it vnto all  
that requyre it.

An answer vnto al such reasons as be  
obiected to proue the masse to be  
a sacrifice.

### The first obieccyon.

Lyke as in the old lawe there were dayly sa-  
crifyces which were done for other (as was  
that which was called the cōtynual sacrifice  
& ce.) Euen so there must be in the newe testa-  
ment such a dayly or cōtynual sacrifice which  
may be offred and done for the whole church or  
congregacyon. And this dayly sacrifice is the  
masse. And to proue this thei alledge a place  
owt of the .v. chapter vnto the hebrues. Eueri  
bisskop taken owt of men is ordeyned for men  
in those things which pertain vnto god to of-  
fer giftes and sacrifices for synnes & ce. And  
vp on this thei reason thus/ seing in the newe  
testamēt there be bissops and pristes it must  
nedes folow that there must be also in the ne-  
we testament some sacrifice for synne. These  
folisso men being deceyued and blynded by th-  
is comparyson wherby thei seke to make the  
rytes in the newe testament and the leuytycal



## to the masse

Mytes a lyfe/ thei dreame that there must nedes be some such ceremonial sacrifice in the newe testament/ as were in the old lawe. And this argumēt is sprōg vp here of/ because thei knowe not what the newe testament is/ what be the benefightes off chryst/ nor what is the true honor of god. Wherfor first I answere thus vnto all such argumentes off sacrifice taken owt off the comparyson off the old testament. That though this symylytude were off neuer so great strength/ yet it can not folowe there vp on that the masse meriteth any remission off synne eyther for hym that doth it or els for any other for whom it is applyed. For as is before sayd/ this opinyon is contrary to the whole doctryne of the gospel: which teacheth this thing properly and specyally that we obteyne remission off our synnes for no other work what so euer it be/ but only for the death off chryst frely therow sayth/ for sayth alone ouercometh the fear of synne & death whan we be perswaded that our synnes be forgiven us by the mercy of god for chrystes sake/ and that chrystes rightuosnes and merytes be geuē vnto us/ as paul sayth being iustified by faith we haue peace with god & ce.

## to the masse

This one answere alone doth take away al the obieccyons that our aduersarys can bring concerning the sacrifice or applying of any worke et ce. For neuer a word of those things which are spoken of sacrifices can proue this / that the outward ministracyon of the masse is a work that can iustifie / or be applyed for other to obteyne any remission of synne. et ce. Now vnto the second coparyson taken owt off the lawe / thus do I answere. In the old testament those outward rites or ceremonys of the sacrifices were shadows or fygures of true things which be geuen in the newe testament / as paul sayth vnto the Colossiaus / Which are shadows off things to come but the body is christes. Wherfor this reason is off no value to say In the lawe there were outward ceremonys off sacrifices / ergo in the newe testament there must be lyke ceremonys which must sacrifice. For the comparyson or lykenes of the rites is not to be sought / but the thing which was signified by those figures / which significacyon is now geuen vnto us in the gospel And seing the gospel is no outward regyment as was Moyses lawe but geueth us al those things which were signified by the leuytycal ceremonys / it hath no nede off any such rites or sacri-



## to the masse

fyces Moreover the scripture doth clerely teach this that by those rytes off the sacrificyes for synne in the lawe/ the death off christ was signified which is the only sacrifice & one oblacyon for mankynd that taketh a way all synne for the which oblacyon god is recōciled and pleased with us/ as I say doth interpret the law wher as he sayth after that he hath geuen vp his lyfe for synne & ce. And s. Johan: This is the lamb of god which taketh a way the sinne off the world. But this must be added also/ Whan we speake off sacrifice we must put a difference betwene the kyndes off sacrifice. for all sacrificyes be not off one sort: but there be. ij. kyndes off sacrificyes. There is one kynd off sacrifice which may be called a sacrifice obteynning mercy/ that is to say such a sacrifice as being done for other pleaseth and pacifyeth god/ and meriteth also remission off sinne. And there is but one such sacrifice namely the death off the son off god our lord Jesus christ. And there was neuer any other such sacrifice in no tyme nor in no age frō the beginning off the world saue that only. This prayse pertyneth vnto this bissshop only: which with one oblacyō hath satisfied for the synnes off the whole world and recōcyled all

## to the masse

man fynd vnto god. And where as in the old  
lawe certē sacrifices were called sacrifices off  
mercy/ yet thei did not merite remissyō of sin-  
nes/ nor thei were no such sacrifices in dede:  
but thei were so called because thei were figur-  
res of the sacrificy that was to come. This is  
a true & a strōg answer. There is a nother fy-  
nd of sacrifices which differeth moch frō this.  
For where as David sayth: A troubled spirit is  
a sacrifice vnto god/ here we must nedes put  
a differēce betwene our sacrificyes & the de-  
ath of christ. These be called sacrifices of pray-  
se which do merite no reconciliacyon/ but thei  
be done of such as are reconcyled already/ that  
to shew our selues thātful we might geue so-  
me honor vnto god confessing and knowleging  
him whom in our prayers we call vpon/ to be  
our god/ our sauor/ & delyuerer. Such a sa-  
crifice generally is the whole obedyence of the  
faythful in affuicyon/ and in doing of al good  
worke commanded by god/ according as he  
hath cōmanded them to be done. Of such sacri-  
fices speaketh Peter saying: Ye be an holy pry-  
sthode to offer spirituall sacrificyes & ce. But  
that we shuld knowe that thei do not please  
god withough the knowleging and fayth off  
christ he addeth. Acceptable thorow Iesus



## to the masse

christ. for enen these sacrificyes off prayse do not please for the outward workes sake. Now wil I answere vnto those placys off the old testament which speake off sacrificyes. Seing there is no sacrifice that obteyneth mercy or reconcy leth us vnto god sauyng the death off christ alone/ it is certen that the oblacyon which is done in the masse or in the supper off the lord can be no meritorious sacrifice to hym that doth the masse neyther can it be applyed for any other. Thow wilt say why do the old doctors than call it a sacrifice? I answere lyke as the figures in the old lawe were called sacrificyes/ enen so thei called this a sacrifice to admonish us off christes death which is the true sacrifice. But thow wilt axe me than/ whether the masse be a sacrifice off prayse or no? I sayd before there were no sacrificyes off prayse or of thankes geuyng/ but those workes which be commanded off god whan thei be done after such forme & ordre/ as thei be commanded to be done by the word of god. for christ sayth thei honor me in vayne with the comandments off men. And it is not lawfull for us to make or set up any newe kynd off honoring god/ except god shuld command us.

## to the masse

the masse  
can be  
no sacrifici  
ce off  
thankes  
geuyng

Furthermore the supper off the lord is so instituted and ordeyned that he that eateth theroff shuld there exercyse his fayth and cōfort hym with the remembrance off christes benyfynges and so gyue thankes vnto god. All these things do disagree with the papistycal pryuate masse wherfor it can be no sacrificy off prayse or thankes geuyng. And thus although the applying off the sacrament for other were taken away there ought no masse to be done for worfes off prayse or of thankes geuyng. And therefore there ought no comon masses to be instituted or ordeyned for prayse or thankes geuyng vnto god: but let the institucyon and ordinance off god be kept/let the mynister distribute the sacrament vnto other and let them vse it for their cōsolacyon. And whan it is thus eaten and receyued/the prayse/cōfession & thankes geuyng off the repentant thus cōforting him self is a sacrificy off prayse or thankes geuyng. but the very outward work it selfe is no sacrificy at all. Now vnto the text off the pistle to the hebrues Euery bisscop & ce. I answer that the wryter off this pistle doth applye this sayng vnto the onely one bisscop christ as the wordes immediatly folowynge do euidently declare. And the whole pistle doth



## to the masse

preach off the pristiode of the onely one biffhop christ. If any man therfor by this text wil reason that there must be in the newe testamēt a bysshop to offer sacrificyes for sinne / we must grant him his sayng to be true if he meane christ to be the same biffhop. for the whole pistle speaketh of him alone.

Thei were wōt to alledge a place owte off the first of Malachy frō the risyng of the sūne vntyl the falling therof my name is magnified amōg the gentiles And agayn In every place there is incense and a pure oblacyō offred vnto my name & ce.

Although this place be violently wrested vnto the masse / yet I answer first Though we wold grant that it speaketh of the masse yet it can not folow theroff that the masse shuld merite remissyō of sinne or that it ought to be a comon worke to be done in the cōgregacion as though the outward worke done and receiued by the pryst alone were a worke of praise or off thankes geuing vnto god. Secōdarly the wordes of the prophet do declare that he doth speake of the preaching of the gospel & of the true workes of honoring god in the newe testamēt: Wher as he saith the name of the lord shal be magnified amōg the gentiles / he signifyeth

## to the masse

that the gospel shuld be spred among the gē-  
tyles wherby god shuld be further known &  
glorified. This preaching of the gospel off  
the mercy of god ingēdreteth sayth in the har-  
ses of the which receyue the gospel. And thei  
work the true workes of honoring god. which  
be these. first true sayth / calling vp god in pra-  
ysing of god / thankes geuing / obedience and  
paciēce in affliction or tribulacyō & c. Thus  
is the name of god glorified. These be a pure  
and cleane oblacyon that is to say true and ri-  
ght honoring off god which are done & perfor-  
med of them only whose hartes do truly con-  
fesse god and haue a right bylesse in hym & cal-  
vp on hym with a true sayth and trust & ce.  
And the incense and cleane oblacyō which the  
prophet speketh of / signifye these fides of wor-  
shiping god and thei do not signifye any out-  
ward ceremony done with out sayth or any  
knowledge of god. To conclude / what senten-  
ces so euer be gathered out off the scripture  
concerning sacrificyes let us always remem-  
ber that thei do nothing maynteyne any sacri-  
fyce or any applycacyon off any outward  
work / for that is both blasphemous and also  
very Idolatry.



## to the masse

An answere vnto the saing of the old doctōrs.  
Now by thys which we haue hertherto spoken  
a man may easly answere vnto the sayngs off  
the old doctōrs/ which cal the masse a sacrificy  
ce. for first no man can proue that the idid me-  
ane that the masse shuld be a sacrifice obtey-  
ning remission off synnes for other or for the  
prist hym self. he that doth so vnderstond the  
doctōrs doth them iniury for these monstros  
opinyons were vtterly vnknown vnto the pri-  
mytiue church: yea there was neuer masse vn-  
tyl Gregorys tyme/ but that many peple dyd  
receyue the sacrament together with the prist:  
but there were certen appoynted dayes whan  
one comon supper or comon receyving off the  
sacrament was holden at which many peple  
(euen as many as wold) did receiue together  
the sacrament off the body and blode off the  
lord. & yf as at this day in the greke churches  
ther are no priuate masses wherin euery prist  
may deuoure x<sup>p</sup> the whole sacramēt alone &  
than blesse the peple with the empty chales/  
but at certen dayes there is holdē one such co-  
mon masse or supper as I haue spokē off. And  
surely the old fathers wold neuer haue suffe-  
red so holy a sacrament to haue be peruerter  
so wickedly and so vnreuerently.

## to the masse

After Gregorys tyme the doctiffh affbeaded  
biffaops and mōkes thorow ignorance and su-  
persticyō/ dyd bring vp this pryuate masse.  
Which thorow false vnderstōding of this wo-  
rd sacrifice dyd imagine the masse to be such a  
work as did meryte remissyō both of the fawte  
and of the payne/and thei brought vp the fal-  
se opinyō in the outward work. Thorow the  
which opinyō masses did increase vnto an infi-  
nyte number: and because it was a thyng that  
might be sold vnto the peple/ thei began to set  
vp a open fayre & to set them a brode/ offring  
them to be sold for fylthy lucre safe and thei  
sawe that the gaynes came in so fast and so  
easily/ that thei went abowt by all meanes to  
set them dayly in more high estymacion amōg  
the peple. Thei alledge a sayng off tertully-  
ane in his boke de corona militis where he  
saith thus: we do also make oblaciōs euery ye-  
are for the deade and for birth dayes & ce.  
This place do thei wickedly and falsly wrest  
vnto masses for dead sowles. Wheras tertul-  
lyane sayth not the worke or saing off the masse  
to be a sacrifice for the deade which can redeme  
them from their paynes & ce. Neyther doth he  
speake in this place off the lordes supper/ but  
in byrth and buryal dayes the peple were wōt  
to bring meate and such other thyngs vnto the



## to the masse

remple to be distributed vnto the poore. These were called oblaciōs or gyftes off loue. And of this custome off the peple doth tertullyane speake/ which was a custome of the hethen and did remaine in tertullyans tyme/ but thei were after ward forbydden. And it is euydent both by tertullyane hym self and by other writers also that thei called not the masses sacrifices or oblacyōs for the deade/ but prayers and thankes geuyng vnto god called thei sacrifices. For tertullyan writing vnto scapula sayth thus / we do offre sacrifices for the helth off our emperoz and prince/ vnto our god and his/ but after such sort as god cōmandeth/ namely/ by pure fayth. And Cypriane speaketh after such a sort of the martyrs/ sayng we offer sacrifices for them & ce. because in their praiers mencyō was made of the martyrs/ and thankes were geuen vnto god that he had ayded & strengthned the. And. s. Austen saith ad questionē dulcitiū/ When we offer sacrifices of almes or of any other thing for the deade/ thei are geuing off thankes & ce. And even so doth Dionisius wryte off the ceremonys off deade corsys/ that the peple were cōmanded to gyue thankes vnto god in their prayers that he which was deade/ did depart godly & faithfully

## to the masse

owt of this life. These things do sore disagree with the wicked opinions of the men in our tyme/ concerning purgatory/ and offering of masses to redeme the paynes of the deade & c.

Against the comō masse done daily for the people to come vnto/ only to heare it and to see the euenacyon. the. iij. ch.

I suppose that such as haue any learning or vnderstanding at all/ wil not mainteyne the deuyllyssh opinyon of applying the masse for other but thei wil flee vnto a more suttyl interpretation and opinyon and thei wil say that thei retereyne the masse not to applye it for other but to gyue god thanckes in it. Thei wil reason that it is lawfull for one alone to giue thanckes in the cōgregacyon/ the resydue of the people lōkyng and gasyng vp on him: as if one alone shuld reade a psalme. After ward thei adde prayers for the deade & for other which thei say to be of valewe vnder the way off petycyon or intercession for them. By this suttlye thei color and set forth their abuses. And thei thinck them selues worthy an high commendacyon of wyt and wisdom for inuentyng such suttyl imaginacyons. And thei that do not extol and prayse these colors & sutteltis with



## to the masse

high admiracion/ thei crye out off them & cal  
them foles and asses. further more what ty-  
ranny do thei exercyse agaynst the faythful  
which confesse faythfully that thei do abhorre  
the Idolatry off the masse?

Now we call & crye vnto the O lord Jesu  
christ/ which prayng for thy church/ dydst say.

O father sanctifye them in the verye or tru-  
th/ thy word is the verye and truth & ce.

We besech the that thou wilt wete saue to de-  
lyuer thy church and congregacyon from all  
sophistical suttilyes. for this myschefe hath  
euer couered/ darkned and kept downe the tr-  
uth. We besech the also that thou wilt geue  
vnto all prynces and rulers louyng and fauo-  
rable hartes toward the truth that thei may  
sefe the glory off god/ and not any other veyli-  
te in ordryng/ and makynge lawes for religy-  
on. For it hapnyth oft tymes that princes in  
makynge lawes for stablissing off religyon/  
be ouer moch bent vnto their own vtilyte.

Bysshops wil haue masses mainteyned for the  
maintenance off their own dignite pomp and  
lucre. The comon peple loue the masse by cause  
thei thinke it a souerain & ready medcine agay-  
nst/ all aduersite/ sore/ disease or weakenes/ as  
the disposicion off men is naturalli bent vnto.

why the  
masse is  
so higly  
estemed

## to the masse

Idolatrie and vnto the trust in workes whan  
thei neyther vnderstand the true faith nor yet  
study to hold or to kepe it. Kyngs & prynces/  
serue/obey/and please the lustes and affeccions  
off the bissshops and thei maynteine the old er-  
rors and abuses for a comō peace and quietnes.  
And for this cause the most part of prynces/  
bissshops and off the peple also hath resisted  
the truth in al tymes and ages. But god whā  
he wold reform his church hath euer called so-  
me off euery order and degree off men to ma-  
ynteine and defend the truth whan it began to  
spring vp: in which number wold to god some  
kyngs wold wete saue to be cownted now in  
this tyme/ that thei wold set forth and promo-  
te the glory off christ/ & haue respect both vn-  
to their own and to their subiectes saluacyon  
and that thei wold no lōger ayde the wicked  
sort which warre and fight agaynst christ and  
defend or maynteine Idolatrie. Now wil I  
set forth a brefe and euident cōfutacyon off  
this sophistycal suttyl excuse and mayntenan-  
ce off masses.

### The first reason.

This sophistycal suttelty is nothing but a dis-  
symulacyon and in very dede the vices before  
reherseed (as the applying off it for other and



## to the masse

the opinion in the outward worke & ee.) do remaine stil. For thei receiue stil the canō wherein is cōteyned in expresse wordes the applicacyon: Also so lōg as this maner off sayng masse endureth/ this opiniō shal neuer fal away that it is a comō worke off valu for other/ yea and that the outward worke also doth profyghe other. Else/ why shuld it be done? and why shuld the prystes receyue els a syngular maner in receyuyng off the sacrament varying from the comō and brotherly receyuyng off the people? Such a masse is papistycal and no doubt ful off Idolatry/ for it varyth farre from the institucyon off christ. Lyke as it is truly spoken off Images that god heareth men no more at one image than at a nother (because we ought not to bynd god to any place wherunto he hath not bound himself by his word) lyke wise the sacramentes being not vsed to that end wherunto thei were ordeyned or other wise vsed than thei were ordeyned/ be no sacraments/ but Idle/ vayne/ and wicked vngodly sightes or spectacles as now the iewysse or turkysse circumcysion is. Wherfor every man may iudge what maner off honoring off god there is in this popyshe masse/ where so many things are heaped to gether contrary to the

## to the masse

institucio of christ as the sacrifice, the applying of it for other and the meriting of the outward work & ce. All these things do remayne so long as the popish maner of sayng masse with the canon/and the ceremonys that be patched therunto do endure/for the masse as it is now vsed euen from the begynning vnto the end/the popes creature is nothing els than the popes creature/of his owne making and ordeynung. These things be euident inough.

### The second reason.

Imagyne that the opinyon of applying of it for other might be taken a way and brought out off the peples heades/ yet thei wold haue the sacrifice to remayne still which is not cōteyned in the wordes off chasities institucyon. And only christ himself did offer hym self for a sacrifice & he wil not be offred of us Item it is lawfull for no man to make any ordynance off worshippyng god without the commādmēt of god/ But if this forsaide masse shuld be kept still there shuld remayne an ordinance off honoring god not commāded by god/ there shuld remayne also a maner varyng from the comon maner of the peple when thei receyue the sacrament/ which singular maner shuld be esteemed off all men for a special and



## to the masse

necessary seruyce off god in the church off  
god. Wherfor seing no maner of seruyce oughte  
to be brought in to the church which is not co-  
manded by god/let us kepe the maner and for-  
me that is taught us in the gospel/specyally  
seing holy Paul doth command in expresse wor-  
des that many shuld receyue the sacrament to-  
gether and that we shuld vse the lordes sup-  
per as a sacrament to quycken vp our sayth  
and to comfort our selues thorow the remem-  
berance of christes benifightes/ and than to  
gyue thankes vnto christ for so gret a delyue-  
rance and redempcyon. Let us not imagine  
that the outward ceremony is a sacr. fice/ or a-  
ny honor to god. This was the maner off the  
primatyue church. for vntyl Gregoris tyme in  
a maner/there were no pryuate masses at all.  
Our aduersaris stampe and stare sayng that  
we forsake the vse and maner off the church/  
and thei requyre the vse and old custom of the  
church to be had in estimacyon and regarded.  
But thei do us gret iniury. for thei them sel-  
ues be cleane gone from the custome and exam-  
ple off the true church/and thei haue receyued  
newe fyndes of seruice inuenced by the rash-  
nes of mans brayne which the old primatyue  
church did neuer knowe. Dionysius  
where he setteth out the maner off vsyng

one man  
ought  
or to re-  
ceiue the  
sacrament  
alone.

## to the masse

the sacrament/he maketh no mencyon off any sacrifice or oblacion/and yethe was very curyous in describyng all ceremonies. The applying of it also was vterly vnkown vnto the primitive church: for the latyne canō which is in the popissh masse is as it were a newe patched beggers cloke/ augmented by a lytle & a lytle/ as Gregory doth testifie which saith that it was gathered or patched together off a certen scholedung. And it differeth in many notable places from the greke canons/ wherof there be ij. which also differ betwene them selues in certen notable things. And this sayng in the latine canō which sayth (this sacrifice is ofred to redeme the quye and the deade & c.) is not in the greke canon. Wherfor this latyne canon ought to be banished/ for as moch as it teacheth that the sacrament shuld be appleyd for other contrary to the doctrine of the sacrifice of christ and of the iustificacion of fayth: and it conteyeth other inconueniencies/ ther is mencyon also made of the intercession off sayntes. And the pryst where as he sayth immediately after the eleuacyon/ that he doth offer the son off god/ he requyreth euen there that his oblacyon shuld please god as well as the sacrifice of Abel dyd & cc. It appeareth that



## to the masse

these things were cōfusely and foliſsh heaped  
and patched to gether of some vnlearned asse.  
And all men that haue any learning do perceiue  
that these things are nedeful to be reformed &  
amended. And surely the necligence and slug-  
gishnes of bissshops is to be rebuked: which  
seing these many yeares that there haue bene  
so many manifest abuses of masses/did nener  
ones thinke of any reformation of them. And  
what an abhomy nation it is before god to abs-  
use this sacrament/Paul doth declare mani-  
festly inough/where as he saith vnto the Co-  
rinthians/Let every man proue him selfe/for  
who so euer eateth it vnworthily/is guilty off  
the body and blode of the lord. And there is no  
doubt but that god ponished us with dyuers  
plages both manifest and pryuy/for abusing  
of this sacrament. For god is wont to ponish  
Idolatry most greuously. Wherfor we desyre  
god with our whole hartes that he will put it  
in all rulers hartes and myndes that thei may  
begyn to reforme their churches in this so he-  
gh and weyghty a matter.

Now although this matter of the masse mi-  
ght be entreated more largely yet we haue cō-  
preysed here the principal somme & effect off  
the matter. The maner that we vse is agreeable

## to the masse

With the institucyon of christ/with Paul and  
with the whole prymityue church. Our sentē-  
ce & iudgement of the vse of the sacrament is  
taken owr of the true doctryne of christes sa-  
crifyce and of the iustificacyon or ryghtwis  
makynge of sayth. These things be certē/syr-  
me and euident and can by no meanes be ouer-  
throwine or disproued although parauenture  
some wil yet go about to excuse & cloke their  
masses with suttyl reasons. For I am not igno-  
rant how crafty foxes are wont alweys to pa-  
ynte their errors with goodly blasing & co-  
unterfet colors. But who so euer wil see the  
glory of god & haue any respect to the profi-  
ght and the saluacyō of the cōgregacyon off  
christ let them prefer the truth before al coun-  
terfet colored and sophistical reasons. This is  
mete for all them to do which feare god & de-  
syre to cal vpon hym rightly and haue any af-  
feccyon or loue toward his church.

And we did meruel sore at the actes of In-  
gland eōcerning religyon in the which whe-  
re as no maner of reformatyō of the abuses  
of the masse is ones mencyoned/ yet the priua-  
te masse is plainly stablissed and cōfirmed.  
We wonder sore that the bissshops of In-



## to the masse

gland dare be so bold as to affirme the pri-  
 uate masse to be necessary/ seing with in these  
 iiii. hundreth yeres the pure primatyue chu-  
 rch had neuer hard therof. And do ye thinke  
 that the church before these. iiii. hundreth yeres  
 was ignorant of any things that were neces-  
 sary? The englisshe bisschops ought to haue  
 bene more circumspect and not to haue pro-  
 nounced or determyned any thing in the ch-  
 urch so rashely and impudently. for if pri-  
 uate masses be necessary/ than do thei con-  
 demne the whole primatyue church which  
 had none at all. And wheras thei adde tho-  
 se masses to be yresyttable vnto the peple to  
 prouoke them vnto godlynes this sentence is  
 put doutfully/ & although thei name not the  
 applying of it for other/ yet thei confirme the  
 self same error in the hartes off the peple.  
 Further more although thei wold not con-  
 firme the applicacyon/ but thinke that it is a  
 profyttable example/ because the peple is ad-  
 monished to remember the passion of christ/  
 yet this sight or example doth more hurt than  
 it doth good for in those masses ther is no dowt  
 moch Idolatry and so the peple is compelled  
 there to commit Idolatry.

the mass.  
 is not iii  
 hundreth  
 yere old

the priu-  
 te masse  
 condem-  
 neth the  
 apostels  
 & the  
 whole  
 primati-  
 ue chu-  
 rch.

## Of the auctorite

For the sacrament being otherwise vsed than it was first ordeyned/is no sacrament/ Ergo the peple are deceyued & so worship an idol. This sentence is as true as can be. Wherfor we wiffh and desyre in our dayly prayers that the church of god may be delyuered fro Idolatry and that the true seruyce and worshiping of god may be restored agayne to the glory of god and the profight and saluacyon off the peple.

glory and prayse be vnto god.

## Of the powr auctoryte and iurisdiccyon of bissshops. iiii.

The gospel geueth a commandment vnto them which haue rule ouer any church/to teach the gospel/to preach remission of synnes/and to minister the sacramentes. And it geueth them also a certen iurisdiccyon/namely a commandment to excommunicate all such as haue committed any notable crymes and to assoyle them agayne whan they repent and amend. And it is certen by the iudgementes off all men euen of our aduersaryes/that this auctoryte is comon by the lawe of god vnto all curates/ whether they be called parsons/vicars or bissshops. And for this cause doth. s. Jerome teach plainly that

bissshops  
& pristes  
are of life  
auctorie



## Of bissbops

in the scripture al thei which haue rule ouer any church be bissbops and pristes. And he alledgeth this text out of Tite Therfor haue I left the in Creta that thō shuldest ordeine pastors in euery cyty. And alytle after he addeth. A bisshop must be the husbond of one wife &c. Item Peter and John cal them selues pristes. And. s. Hierom sayth more ouer that afterwarde one was chosen to be ouer the resydue for a remedy of schisme or dissensyō lesse euery one taking vp on him selfe auctoryte/ shuld destroye the church of christ. And euen at Alexandria from the tyme of marke the euangelist vntyl the tyme of the bissbops Esdras/ and Dionysius/ the pristes did euer elect and chose one among them whom thei set in a hygher place/ & hym did thei name their bisshop/ lyke as if an host shuld chose a capten among them selues. And the deacons did chose one among the whom thei thought to be most dilygent and hym thei named an Archdecon. For what doth a bysshop (the ordering or appoyntyng of other except) but that any pryst may do the same? Thus. s. Hierom teacheth that the difference betwene the degre of a bysshop and a nother pryst or pastor/ was made by mans auctoryte. For els thei haue lyke power & auctoryte in the

## Of the auctorite

scripture. But afterward this one thing namely the ordering or admitting of other dyd set a difference betwene them/ for it was decreyd that one bissshop shuld ordeyne and admyt ministers in other churches. But seing that the degree of a bissshop and of a pastor do not differ by the lawe of god/ it is euident that if any pastor or curate make any godly ordinance in his church/ it is confirmed by the lawe of god. Wherfor seing the ordynary bissshops be ennys of the church and wil not do their office as thei ought to doo/ the church hath hir auctoryte. For wher so euer the church is/ there is auctorite to mynister the gospel: Wherfor the church must nedes retein auctorite/ to call/ choose/ ordeyne and admit ministres. And this auctoryte is a gyft properly geuen vnto the church/ which no mans auctoryte can take away from it/ as Paul testifyth vnto the Ephesians where he sayth: He ascended and gaue giftes vnto men. And he nombreth among the proper giftes of the church/ pastors and preachers. And he sayth that thei be geuen to minister vnto the edifying of the body of christ. Thus I say/ wher so euer the tru church is/ there must nedes be auctoryte to elect/ and admit



## Of bissbops

ministres: as in a case of necessytee a lay man may assoyle and be the minister or: curate of a nother man: as s Austen doth tell a story off ij. christen men being in danger of deth vp on the see/ wher off the one being lately turned vnto the fayth was baptysed of the other/ and immediatly the same man after he was baptised did assoyle the other. And those wordes off ch:rist which testifye that the keys were geuen vnto the whole church/ and not vnto certē persons only/ do approue the same. Wher so euer ij. or. iij. be assembled in my name/ I am in the myddes of them & ce. fynally this sentence of Peter doth also confirme the same/ Yow be a kingly prysihode. Which wordes do perteyne vnto the true church. For that only hath a prysihode/ and therfor it hath auctoryte to chose and admitt minysters. Which thing also the comon custom of the church doth testifye: for in old tyme the comon peple did chose pastors and bissbops. And afterward came the bissbop off that dyoces or: els off the nex/ which did confirme him that was elect/ by the laying on off his handes/ and their orders geuing was no other thing than such an approbacyon. And in proces off tyme there came up newe ceremonies wher off Syonisy-

## Of the auctorite

us maketh mencyon of diuerse/ but he is but a  
newe and forged autor. And after ward euery  
bisshop inuented his imaginacyon and so at lē-  
gh this sentence was added. I gyue the powr  
and auctoryte to sacrifce for the quyt and for  
the deade. & c. by whom no mā can tel/ for Di-  
onysius maketh no mencyō off this sentence.

it is lan  
ful euery  
parish  
to cho  
them a  
curate

Thus it is manifest that the whole church/ th-  
at is to say euen the comō peple/ haue auctory-  
te by the word of god to chose and admit mi-  
nistres or curatys. And the wickednes & tyrā-  
ny of bisshops do minister occasyon vnto sedi-  
cyon and discord: for Paul commandeth that  
all bissshops which teach/ defend & maynteine  
wicked doctryne/ wicked & false gods seruy-  
ce/ shuld be reputed as accursed. Thus haue  
I spoken off the ordeyning or admyttyng off  
mynistres & wherin a bisshop and a nother  
prist differ after the iudgement of .s. Hierome  
Wherfor it were in vayne to entreate of oth-  
er offces off bissshops we nede not to speak  
neyther of the confirmacyon of childern and  
of the halowing of belles which in a maner/  
be all the workes that bissshops do nowadais.  
Now must we say somewhat of their iurisdic-  
cyon.

It is euident that the comen iurisdiccyon to



## Of bissshops

excommunicate such as haue committed manifest crimes/doth pertain generally vnto all curates: And this iurisdiction/the bissshops (lyfe tyrannes) haue transferred vnto them selues alone/& thei haue turned it to get mony with. for it is manifest that the officys/& commissaris as thei call them/do vse an vngodly liberty & pour not to be suffered. for thei haue vexed and excommunicate men eyther for couetousnes sake or els for some other pryuate affection/with out any order of iudgement. And what a tyranny is it that officys or commissaris shuld haue any autorite in cytes to cōdemne or excommunicate any man for their own pleasure with out any right order or proces of iudgement? And in what things haue thei abused this autoryte? not in ponysshing worthy fauours/but for breakyng of fastyng & feastful dayes and for such lyfe trisylys. Only sometyme thei ponyssh adultery/and yet in that matter thei vexe and trouble often times/innocent and honest men. Seing therfor the bissshops haue taken violently vnto them selues this iurisdiction/and haue abused it filthily/ no man nedeth for that cause obey bissshops. But in right and lausful causes why shuld we not obey them? It were right and reason to gyue

## Of the auctorite

the same iurisdiction vnto godly pastors and curates/and to see that they vse it as they ought to do/to the reformation and amendment off the peple & to the glory of god.

A nother iurisdiction there is for those causes which/after the canon lawe/do pertaine vnto the spritual court as they cal it/which consist specially in matrimonial causes. And these courtes also haue the bishops by mas lawe. And it is not long since they haue had them: for it appereth by Justynian that all iudgements for causes of matrimony did pertaine in his tyme vnto temporal iudges.

And the temporal rulers are commanded by the lawe of god to vse these iudgements/if the bishops be negligent. Wherfor it is not necessary for us to obey bishops for this iurisdiction sake neither. And truly seing they haue made diuerse vniust lawes for matrimonyes/which they exercise & folowe in their iudgements/it were necessary even for this cause that other iudgements were institute and ordeyned/for the lawes of spritual affynyte are vniust. And it is an vniust lawe also which forbiddeth the innocent party to mary after any dyuorcement is made. It is an vniust la



## Of bissbops

we which alloweth generally all preuy and deceyghtful contractes agaynst the auctoryte of the parentes. It is an vniust lawe which forbiddeth prystes to mary. And there be innumerable other snares of consciences in their lawes/ which were in vayne to reherse by name. Let this be sufficient/to say that there be many vniust lawes off the pope which the rulers ought to take a way and to make other for them.

Seing therfor that bissbops which be addict and sworne in their hartes vnto the pope/do defend and maynteyne wicked doctryne/wicked gods seruyce/ and do not ordeyne godly preachers/but help and furder the tyranny of the pope/and haue taken away al maner of iurisdiction from curates/& use that same only to practyse their tyranny/ fynally seing thei obserue many vniust lawes in causes off matrimony/there be causes inowe and those necessary also/ why the churches nede not to knowledgethem as bissbops. And let all me remembre/that possessyons were geuen vnto bissbops/ as almessys for the ministracyon and vtilyte off the church/as the rule sayth/  
The reward was geue for the offyce & labor.

## Of the auctorite

bishops  
that do  
not their  
office  
are the-  
ties

kinges  
be the  
special  
members  
off the  
church,

Wherfor thei can not reteyue those almesys  
with good cōsciencies. And in the meane tyme  
thei defraud the churches and comon welth  
which haue nede of those possessyons/to no-  
risshe true curates and preachers/to helpe scho-  
lers/and to maynteyne true courtes specially  
for matrimonis et c. Peter did prophecy that  
there shuld come wicked bishops/ which shu-  
ld abuse the almes of church to maynteyne th-  
eir wicked lustes their office and duty neglect.  
But let them be sure which do thus defraud  
the church that god wil scourge and plagethem  
for their wickednes in this behalfe. And kinges  
and prynces which be the specyal membres of  
the church ought to haue a respect vnto the ch-  
urch and to see that all errors be taken away &  
that mennys cōscyences be no lōger snared as  
god exhorteth prynces by name sayng. Now  
ye prynces receyue vnderstōding/ and be ye  
lerned ye iudges of the erth et ce. for the chese  
care of kyngs ought to be/to set forth the glo-  
ry off god. Wherfor it is highly agaynst their  
honor to applye their auctorite/ and pour to the  
cōfirmyng of Idolatry and other infinite ab-  
homynable errors and to assent to the deathes  
and banyschments of the seruantes off god.  
And what helpeth it to haue many counceils



## Of bissbops

assembles or parlements if bissbops wil suffer nothing to be reformed contrary to their mynd/ If princes wil permytt. no mē to utter their iudgements frely without harme or blame. So long as this tyranny remaineth/ how can the church be healed: Surely so many as allowe the popes ordinances and mainteyne his doctrine/ tradicyons and inuented seruyce to honor god with/ thei infect & pollute themselves with idolatry and blasphemous opinions/ thei are guilty also of all the blode of the faithful which the pope doth persecute/ thei minish also the glory of god & hinder the saluacyon of his peple for as moch as thei confirme errors and abhomynable wickednes vnto all their posteritye for euer.

glory and prayse be vnto god.

11: 7: 49

A newe worke concerning both partes of the  
sacrament to be receyued of the lay peple as  
wel vnder the kynd of wyne as vnder the  
kynd of bread/with certen other articles con-  
cerning the masse and the aucto-  
ryte of bissshops the chapters  
wherof are contained in  
the next leafe  
made

by Phylip Melancton and newly translated  
out of latyn.

If god be with us who can be against us.  
Roma. viij.

M▷ D▷ XLIII



